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"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

## REASONS FOR SERVING GOD.

A Sermon,

BY T. J. SAWYER.

What is the Almighty that we should serve him?

Job. xxi, 15.

This question is ascribed, by the author of the book of Job, to the wicked—to such as say unto God, "Depart from us, for we desire not the knowledge of thy ways." It well corresponds with the temper of their minds, who, in the language of the Psalmist, "have not God in all their thoughts," but live estranged from their Creator and in secret disobedience or open rebellion to his government.

I propose making this question the basis of the present discourse, and shall, with the blessing of God, endeavor to answer it.

In inquiring *What is the Almighty?* it is evident that the interrogator does not seek information relative to the nature of the Deity. The consideration of all his attributes abstractedly, would furnish no reason of our obligation to serve him. He may be infinite in power, and wisdom and goodness, but unless these attributes are considered in relation to ourselves, they are altogether insufficient to command our obedience.

In answering this question, which certainly merits a reply, although propounded by wicked men, I shall therefore consider some of the most interesting and important relations, in which the Almighty stands to us, and on which, I conceive is founded our obligation to love and serve him.

I. The first I shall mention is that of CREATOR. The Almighty is our Creator. This truth is acknowledged by all who believe in the existence of God. That we did not create ourselves is manifest. We came not into this world of our own will. We owe our existence only mediately to our parents. The true Author of our being, therefore, is he "who only hath immortality." Deny the existence of God, or deny that he is our Creator, and no man on earth can say upon any rational hypothesis why we exist. Every thing around us, all nature proclaims aloud that there is a God. Our own mysterious frame, so "fearfully and wonderfully made," declares in unambiguous language that, "He made us, and not we ourselves."

This simple fact, by itself considered, is fitted to inspire us with a degree of reverence and some of the feelings necessary to enforce our obedience. For there is deeply implanted within us an original disposition to revere our pa-

rents. In all ages and nations the filial feelings have been acknowledged and treated as in a manner sacred. So strong are they indeed, that though the child should have received no large blessings from the parent: yea even though the parent ended life in the same hour that the child first opened its eyes upon the world; still that parent's name is cherished as a most precious trust: it is held among the dearest things of the heart's secret treasures, and is relinquished only with life itself.

And if such is the fact in relation to an earthly parent, should it not exist equally, nay to a much higher degree, in relation to God? We should therefore serve him, because he has created us; and especially because he has created us as we are—replete with tokens of his wisdom and goodness,—filled with capabilities for action and enjoyment. I acknowledge that had God created us with the express design of making us wretched—or had he created us with the infallible foreknowledge that by any means we should eventually and endlessly become so, our creation would compel us rather to detest his character, than lay us under the slightest obligations to serve him. Such an act on his part would eternally absolve us from all allegiance. Under such circumstances man might ask with propriety and emphasis, "*What is the Almighty that we should serve him?*" And neither earth nor heaven could furnish a satisfactory answer to the question.

The case however is widely different. Misery in no instance seems to have entered into the original design of Deity in the creation of man; I mean that in no instance does it appear to have been regarded as an end. "If he had wished our misery," says Dr. Paley, "he might have made sure of his purpose by forming our senses to be so many sores and pains to us, as they are now instruments of gratification and enjoyment: or by placing us amidst objects so ill-suited to our perceptions, as to have continually offended us, instead of ministering to our refreshment and delight. He might have made, for example, every thing we tasted, bitter; every thing we saw, loathsome; every thing we touched a sting; every smell a stench; and every sound a discord. So far from this, however, is the fact, that our senses are all evidently designed to promote our happiness. Not a bone, not a muscle, not a nerve can be found in the human system, which bears the slightest marks of being intended to cause pain, or make man miserable. It was after indulging a long train of reflections of this nature, that the celebrated Dr. John Mason Good, than whom few men were more competent judges, declared that "thus from the light of nature, or the exercise of reason, we obtain irresistible proofs of the Divine benevolence—irresistible proofs that *God has made man to make him happy.*" Am I asked, then, "What is the Almighty that we should serve him?" I answer, He is our Creator. And he has not only created us, but has created us what we are, intellectual, social, and moral beings, capable of great improvement and evergrowing happiness.

2. The second relation which the Almighty sustains to us, and which imposes obligation upon us to serve him, is that of PRESERVER.—He upholds our lives and continues to us our existence. Constantly is his omnipotent arm beneath us. Were his preserving power for one instant withdrawn, the whole human race must perish. So true is the sublime sentiment of Paul, that it is "in Him we live and move and have our being."

To us the preservation of life appears a very little thing. Minute after minute, hour after hour, day after day, and week after week, glide by us almost imperceptibly, and we feel that *to live to-morrow* is a kind of natural consequence of our *living to-day*. Still we ought to reflect, and the reflection would quicken our gratitude to God, that it is no less a miracle to *preserve* life than it is to *give* it at first. The same power is necessary to continue our existence one instant, as was requisite to call us into being. Our preservation, then, may be regarded, as a succession of miracles, or to speak perhaps more properly, as a continued exertion of the creative power of the Almighty. How sublime the thought, and what a dignity does it impart even to so humble a creature as man, that God with his omnipotence is around to sustain and preserve him! How does it quell the troubled spirit when, in contemplation of the immensity of the Divine works, it is prompted, with the pious Psalmist to say, "What is man that thou art mindful of him, and the Son of man that thou visitest him?" And how grateful ought we to be, that he who made us, does not forget the being which his goodness gave? He that keeps us does not slumber, but with more than a father's care, watches over us during the hours of our sleep.

3. In the third place I observe that the Almighty is our BENEFACITOR. By his being our benefactor I would be here understood to mean that "he is good and does good,"—that he bestows almost unnumbered blessings upon us which are not necessary for the preservation of our existence. This fact has been observed by every one who has looked with any degree of care into the works and ways of our sovereign Creator, and it constitutes one of the strongest and most interesting proofs of the divine benevolence. Bare existence might have been bestowed, and preserved to us, and yet we have enjoyed little positive happiness. It was not necessary for our mere sustenance that the partaking of food should be attended with pleasure. It was not necessary for the preservation of our life that the earth and the heavens should be filled with beauty, to please and delight the eye; or that the very air we breathe should sometimes come loaded with the perfume of ten thousand flowers, and thus be rendered doubly grateful to the sense of smell. All these and innumerable other blessings are the gifts of the Divine benevolence. They are not necessary to our being, but were intended in accordance with the original design of God in our creation, to render us happy. Such an idea may naturally be inferred from the language of the great Apostle to the



Gentiles, who declares that although God had "in times past suffered all nations to walk in their own ways, nevertheless he left not himself without witness in that he did good, and gave us rain and fruitful seasons, filling our hearts with food and gladness."

But time would fail me to speak of all the varied beneficence of the Deity. It surrounds us like the air we breathe, or the sun-light in which we rejoice. It is manifested in the very dawn of our being and accompanies us through all the vicissitudes of this world, and will finally, we humbly trust, be consummated in heaven. The Lord is our gracious benefactor, and therefore should we serve him.

4. God is our SAVIOR. This is one of the most interesting relations subsisting between the Creator and ourselves. It contemplates man as a sinner and God as the merciful Redeemer.—It clearly discovers the strength and purity of the Divine love. Man had come short of his duty, violated his allegiance, and arrayed himself in rebellion against his rightful sovereign, his best friend, his greatest benefactor. He had madly forfeited all claim upon the Deity; yet behold the adorable grace of God. He did not forsake the creatures of his power, though forward. He did not cast them off, but in the infinitude of his mercy, laid and executed the glorious plan for man's redemption. His own beloved Son was charged with the sublime and gracious mission, and on the cross where he "tasted death for every man," he said in reference to the work his Father gave him to do; "It is finished." O my God, Glory belongeth unto thee, and thine shall be the praise forever! By sending his Son to reconcile "the world unto himself," and giving him power to execute so stupendous a mission, God has demonstrated himself "the Savior of all men." Am I asked then, "what is the Almighty that we should serve him?" I answer, He is our Savior.

5. But lastly, God is our EVERLASTING PORTION. As he is the Author, so is holy communion with him, the end of our existence. This idea is beautifully and forcibly expressed in the catechism. "The chief end of man is to glorify God and to enjoy him for ever." Any thing short of this would not accomplish the great and benevolent designs of our Creator. The soul he formed in his own holy and immortal image.—implanted within it susceptibilities of ever-growing virtue and happiness—put in exercise there desires which no earthly good can satisfy, and taught it as by his own spirit to sigh and hope for a higher and holier state of being. A soul dissevered from God, the fountain of all beatitude and joy, is poor and forlorn, and wretched. It is out of its proper sphere and element. It may toil and struggle for some other inheritance, but it can never rest satisfied. The baubles of earth when obtained, it despises, as beneath its own dignity, and it looks away and pines even in the midst of its greatest acquisitions for some greater and more congenial good.

"Rivers to the ocean run,  
Nor stay in all their course,  
Fire moves upward to the sun;  
Both seek their kindred sources

So a soul that's born of God,  
Pants to view his glorious face,  
Upward tends to his abode,  
To rest in his embrace."

Yes, and thank God, there only can it rest.—God is our Portion. In close and eternal communion with him the soul would find its greatest good secured, its every wish gratified. Without this, all things else are but dross; with it even earth would be transformed into a little heaven. "My flesh and my heart faileth," says the Psalmist, "but God is the strength of my heart and my portion for ever." Oh, how infinitely more to be desired such an assurance than all earthly goods! How poor and mean the treasures and honors of the earth compared with

it! "The Lord is my portion, saith my soul, therefore will I hope in him."

Am I now asked "what is the Almighty that we should serve him?" I reply; He is our Creator; for "He made us, and not we ourselves." He is our Preserver; for "in Him we live move and have our being." He is our Benefactor; for He "is good unto all, and His tender mercies are over all His works." He is our Savior; for "he is the Savior of all men," through Jesus Christ our Lord. And finally, he is our everlasting portion. "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies." Amen.

Original.

#### SCRIPTURE EXPOSITION.

Then shall he say also unto them on the left hand, depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. Matt. xxv. 41.

This is one of the most important passages of the New-Testament, inasmuch as it has formed the groundwork of that fearful doctrine which consigns a large proportion of our fellow creatures to remediless woe. But we feel very well assured that a candid examination of the passage, will relieve the mind from the unhappy state in which such a view must necessarily place it, and enable it to enjoy a hope that the great salvation which God has provided shall extend to every creature to whom he has given a being.

We shall, in explaining this portion of Scripture, carry the reader back to the 24th chapter of Matthew, in order to come to a clear understanding of the parable. Our subject will lead us to consider three things. First, when this judgment was to take place; secondly, on whom it was to take place; and thirdly, the nature and character of the punishment. When these points shall be clearly elucidated, the subject cannot lie under obscurity.

The 24th chapter of Matthew, contains a very particular account of Christ's coming to judgment. The bible does not furnish another so circumstantial and explicit. The signs that were to precede it, are pointed out with a degree of plainness that might obviate all mistake. It will be necessary for us to review it. To the question proposed by the disciples, what should be the signs of his coming and of the end of the world, (in the original language it is age or dispensation,) Christ proceeds to give them the desired information. As some may be disposed to doubt that the word here rendered world, is age or dispensation, we will point them to a passage in which the same word occurs; and which all must confess to have been incorrectly rendered, supposing the end of the world to signify the end of the universe, as is generally supposed to be the case. See Heb. ix. 26. "For then he must have often suffered since the foundation of the world, but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Now Christ appeared at the end of the Jewish dispensation, but certainly not at the end of this material system, for in this sense of the word, the world has not yet come to an end; nor is there a passage in scripture in which the expression "the end of the world" has any such signification.

We proceed with the first sign. False Christs should arise. History informs us that this was a matter of fact. Second sign, wars and rumours of wars; nation rising against nation, and kingdom against kingdom, famines, pestilences and earthquakes in divers places. Here, again, if we may credit history, these things preceded the destruction of Jerusalem. Third sign, the afflictions and persecutions of the dis-

ciples. This needs no confirmation. Fourth sign, "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." It must here be borne in mind that at the period when this history was written, the Roman Empire assumed the title of the "world." We quote the language of Paul in reference to the same event. "But I say, have they not heard? Yes, verily, their sound went into all the earth and their words unto the end of the world." Here is the same world, throughout which, in Paul's day, the gospel had been preached. Our Savior next refers to the book of Daniel, and it will be seen in the last chapter of that prophecy that Daniel spake of this event. He tells us also when it was to be, namely, when the Jews or holy people should be scattered, their sacrifice taken away and the desolation visit them. Our Savior next informs his disciples how to escape the coming desolation, which he declares was the greatest that ever was or ever should be again. Now if this applied to a judgment at the close of this material system, the whole of these directions of fleeing to the mountains and other particulars would be absurd. Christ next cautions his disciples against a visible appearance. When people said, lo, here is Christ, or there, they should not believe it. His coming was to be in bringing judgment on the Jewish nation, through the power of the Roman army. Hence he says, whosoever the carcass is, there shall the eagles be gathered. The Romans bore an eagle on their standards.

Our Savior in prophetic language, proceeds to tell them that immediately after the tribulation of those days, a great separation should take place; and he informs them that it should all be accomplished during that generation. "This generation shall not pass away, till all these things shall be fulfilled." This agrees with other declarations concerning the same event. "There be some standing here, who shall not taste death, till they see the son of man coming in his glory." Again, "Ye shall not have gone over the cities of Judea, till the son of man be come." Our Savior next enforces the duty of watchfulness by two parables, which close this remarkable chapter.

The next chapter commences thus: "Then shall the kingdom of heaven," &c. Now the word then, surely involves the question when? and to answer this, a reference must be made to the preceding chapter. This chapter contains a number of parables, which have been misapplied to a future state of being, whereas they strictly referred to the Jewish people and their separation from the nations of the earth. The last parable is the only one connected with the subject in hand, and we proceed to investigate it closely.

We have answered the question first proposed, when this judgment was to take place, and our explanation of the parable will show on whom it was to take place, as well as the nature and extent of the punishment inflicted, and this will be fulfilling all we proposed.

It is plain that at this coming of Christ, a separation was to take place between nations. Before Christ were to be gathered the nations, and he was to separate them (the nations,) as a shepherd divideth his sheep from his goats.—These nations were to be placed one on the right hand and the other on the left. Those nations who had exhibited acts of mercy and of love, were to inherit the kingdom prepared for them from the foundation of the world. We presume that the signification of this expression is, that the Gentiles who had been a law unto themselves, would then become acquainted with the gospel of the kingdom, and enter into the dispensation of the new covenant. We know from the prophecies that such an event was to take place. "Ask of me, and I will give thee the



heathen for thine inheritance and the uttermost parts of the earth for thy possession." These nations it will be observed denied having any knowledge of Christ, but the king says that having done acts of mercy to the least of his brethren, was doing it to him.

Then he addresses the nations on the left hand in the language which has been placed at the head of this exposition. To them the gospel of the kingdom had been preached; but instead of receiving the brethren of the Lord and exercising towards them the common claims of humanity, they persecuted, abused, stoned, and killed them. They attempt to justify their conduct by denying that they had ever seen Christ in the situation which he describes; but the king tells them "that inasmuch as they had not done it unto the least of his brethren, they had not done it unto him." Paul corroborates this statement—"Then Paul and Barnabas waxed bold, and said it was necessary that the word of God should have first been spoken to you; but seeing you put it from you, and judge yourselves unworthy of *everlasting life*, (in the original, it is the life, the age or dispensation, namely, gospel life.) lo, we turn to the Gentiles." It is needless to prove that the Jews rejected the gospel, that their civil and ecclesiastical polity was overthrown, and that they were separated from the nations of the earth. In the language of prophecy, they have become a *perpetual shame* and *everlasting reproach*, and will remain so till the fulness of the Gentiles be come in, when all Israel shall be saved."

We shall notice some peculiar expressions in the verse at the head of our exposition, which, to casual and inadvertant readers, present serious difficulties.

*Everlasting fire.* The word everlasting is simply *age lasting*. It is not used in scripture to signify endless duration or a proper eternity. This is true, whether applied to life or punishment. When it is said in the last verse of this chapter, "these shall go away into everlasting punishment, but the righteous into life eternal," it does not mean that God was going to send whole nations to heaven and to hell, for nothing is said in the parable of *individuals*. The separation was a *natural* one. The meaning is simply, that the goats or Jewish nation should endure the punishment of the age, and the sheep or Gentiles should enter the life of the age or gospel life. This again, will be found to agree with the definition furnished us of the meaning of *eternal life*. "This is life eternal, to know thee the only true God and Jesus Christ whom thou hast sent." Certainly this knowledge of God and Jesus Christ can be none other than gospel knowledge or life.

*Fire.* This word is used by the prophets to denote temporal suffering, and it was to Jews that our Savior was addressing himself. If we consult the prophet Ezekiel, we shall see that the furnace of the Lord was at Jerusalem, and not in another world. "Son of man, the house of Israel is to me become dross; all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God, because ye are all become dross, behold therefore I will gather you in the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, in the midst of the furnace to blow the fire upon it, to melt it, so will I gather you in mine anger and my fury, and I will leave you there and melt you. Yea, I will gather you and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know, that I, the Lord, have poured out my fury upon you."

*Prepared for the devil and his angels.* The term devil is particularly applied to the Jewish people and descriptive of their character. In the

original it signifies *adversary*. Christ tells the Jews that "they are of their father the devil, and the works of their father they will do." If the words had been rendered prepared for the adversary and his emissaries, which would have been more literal, it would never have led to such inconsistent views as are now entertained. This language is again in the spirit of prophecy. "For tophet is ordained of old, yea, for the king it is *prepared*; he hath made it deep and large, the pile thereof is fire and much wood, and the breath of the Lord, like a stream of brimstone doth kindle it." If our Lord applied the term Satan to Peter, for his attempt to dissuade him from his duty, how much more was the Jewish nation entitled to the appellation of devils, when they crucified the Lord of glory.

C. F. L. F.

#### THE IMAGE OF GOD.

Our Savior is called in the scriptures "the brightness of the Father's glory and the express image of his person." The language may be in some measure figurative, but it nevertheless establishes the fact, that the perfections and the attributes of God are shadowed forth in Christ. What is the true character of God? is a question which comes home with thrilling interest to the hearts and the feelings of the children of men. The experience of ages has shown that the pages of the great volume of nature that lies open before us, when seen only by the unaided vision of worldly wisdom, afford no answer to that question, sufficiently explicit to answer the valuable end contemplated in the mission of Christ. It is true that something of the wisdom, and power, and goodness of God may be learned from the works of creation around us. "The heavens declare his glory and the firmament sheweth forth his handy work," and to a mind that has been illuminated with the light of the everlasting gospel, legible traces of the vast and unbounded love of God are constantly exhibited in his works. But India's Juggernaut and Moloch's brazen image, will tell us that the unaided wisdom of this world, is insufficient to give man that full and clear perception of God's moral character, which is necessary to purify the heart, and transfer the mind into the image of his holiness. Hence the necessity of Christ's mission on earth. In him we are presented with a transcript of the divine character. In his life and actions we may see an exemplification of those principles which pervade the vast government of the Almighty. His love and mercy, truth and justice, are but so many emanations from God the exhaustless fountain of all that is good. They are all sunbeams of glory proceeding from the eternal Father, and are reflected in splendor from the face of Jesus the anointed. As the sun shining upon the placid waters, reflects its own image upon the eye of the beholder, so, the rays of divine light, shining down from the great "Father of lights" upon the Savior of men, exhibit to the eyes of a wondering world, a living image of all that is holy, and just, and venerable, and lovely, in the character of the Most High. If, therefore, we would obtain just and proper views of God, we have only to examine the traits of character exhibited in Christ the image, and our object will be fully accomplished.

We took our pen however, to note that wide departure from the way of wisdom, which is visible on the face of community around us. Who is there amongst us, that looks upon the character of Christ as an emblem of the glory of the "Father?" They are as "angels visits, few and far between." People generally would be considerably safe, if they had none but Christ to deal with them. They talk of fleeing to the outstretched arms of a Savior, to escape the storm of Jehovah's wrath. Their Savior is the chief among ten thousand and the one altogether

lovely, and if they could believe that God was like him, they would be happy. But alas! alas! God is angry, and had it not been for the interceding prayers of Jesus, he would long ago have consigned them to eternal pain. Such views as these but poorly harmonize with the spirit of that scripture which proclaims Jesus as the "brightness of the Fathers glory, and the express image of his person."

It would be well to reflect, that Jesus is no Absalom, to steal away the hearts of the people from their proper allegiance to their Father in heaven. Whatever is grand, or glorious, or lovely, or kind in him, proceeds from God, and is but a bright and shining scintillation from the immortal rock. Were this blest truth well fixed in the human mind, how would the hearts of the children of men rejoice, and their tongues break out in unknown joy, at the wonders of redeeming love!

Reader, look at your Savior, and mark well the goodness of his nature and the unceasing benevolence of his character. Where on earth was the abject wretch so vile, the miscreant so corrupt, that Jesus did not bless him and do him good? There was none. If then, he is the image of God, why should we fear that God's mercy will forsake in time or eternity, the vilest of the vile? Look at him upon the cross, and see his love shining from the top of Calvary, and overcoming all hatred with its power! Look at this, and remember well, that this love is but a stream from the fountain, God, and let thy unbelieving heart no longer doubt the efficacy of God's triumphant grace. Ponder these things well, and they shall do thee good.

Inquirer and Anchor.

#### FALSE WITNESSES.

It is recorded by our Savior that "many bore false witness against him, but their witness agreed not together."

We have often noticed that the same is true of Universalism. There are many that bare witness against it, but there are scarcely two that can agree in their testimony. In order to set this matter in a proper light we will introduce some of the witnesses and bear their testimony. The first is Mr. A. Will you tell the court sir, what you know of the doctrine of Universal Salvation?

May it please your honors, I know but little about it. I only know that it is a very ancient doctrine. It was preached as long ago as when our first parents were in the garden of Eden, and is the same old doctrine that was preached by the serpent, and has been preached by the devil and his servants ever since.

The next is Mr. B. What do you know about this doctrine? Why, I do not pretend to know much about it. I only know it is a *new* doctrine. It was hardly ever heard of in the world, till the present century, and I have no idea that a new scheme like this can be true.

Mr. C. What say you? What do I say? I say it is a very bad doctrine. It came no doubt from the father of lies, and is the most abominable heresy that ever appeared. It leads to all manner of licentiousness, and is destroying men's souls by scores and by hundreds.

Mr. D. What do you say? Why, I say it is a very good doctrine. It is all that I could wish for, and if I could see it true, I should be perfectly happy. But it cannot be true. It is too good to be true.

So we might go on to the end of the Alphabet, and no two witnesses would agree. One says it is an *old* doctrine, and another that it is *new*. One says it is a *bad* doctrine, and another, that it is so good it cannot be true, and though many bear witness against it, yet their witness agreed not together.—*Ibid.*

"Love is the fulfilling of the Law."



Original.

## CHARACTER OF CHRIST.

The lovely character of Jesus, "the Lamb of God," is a theme for the contemplation of the pious mind, which is at once calculated to break down the thirsty spirit of ambition, and beget in the heart a meek, contrite, and peaceable disposition.

1st. Let us contemplate his *love*. "As the Father hath loved me, (says this blessed personage,) so have I loved you." "Greater love hath no man than this, that a man lay down his life for his friends, but while we were yet sinners, (enemies) Christ died for us." Yes, he died a martyr to the love of those renovating truths that were to sanctify the hearts of men, and reconcile them while aliens to God. We may talk of the philanthropy of a Howard, the patriotic love of a Washington, but the regard of those worthies and the love of the most magnanimous personages that gild the historic page, fall infinitely below the love of Christ.

And here the question may occur, for *what* did the Savior die? Did he die to satisfy the demands of Divine justice, or appease the wrath of incensed Heaven? did he die in the room and stead of guilty man? No; he shed his blood in his god-like endeavors to establish that religion, to which you and I, dear reader, are indebted for the consoling hopes we entertain of a blessed immortality. He died as a philanthropic physician would, who having an infallible cure for all diseases, should go to a nation and assiduously apply his remedies to the sick of all classes, but should meet the buffetings of empyrics and finally be dragged to the scaffold. He died, like one whose love for his lost relatives, would lead him into barren wilds where danger and death stalked on every hand. If the death of Christ was to reconcile the offended Jehovah, why was he "a man of sorrows and acquainted with griefs?" Had he been of high birth, cradled in a palace, instead of a manger; had he spent his life surrounded by all the enjoyments that wealth and grandeur could bestow, his life's blood would have appeased the vengeance of God equally as well. But instead of these, we behold him the son of a carpenter, and a stable his birth place. The solitary desert witnesses his privations, the grave of a friend his tears, and the garden of Gethsemane his agonizing sufferings. In his life he has not a place to lay his head, and at his death his friends forsake him, and his enemies gnash on him with their teeth. O Christian! we see a *love* for God, a *love* for His truth, and a *love* to mankind, exemplified here which we cannot fathom, and which embraces a world.

2d. Behold the *compassion* of Christ. He had compassion on the multitude when exhausted in the wilderness, performing a miracle to supply their necessities when he had withheld this power on a former occasion, choosing rather to endure hunger than use his power for personal and selfish gratification. In him bereaved mourners found a solace and friend, the afflicted a balm, the infirm were restored to bodily vigor, the blind received their sight, the leper was cleansed. He comforted the widowed heart, poured the oil of consolation into the troubled bosom, and bound up the wounded spirit. Are there any "who do not feel for other's woe"—whose ears are closed that they cannot hear the orphan's cry, who cannot shed the tear of sympathy in a brother's grief, come view the compassion of Jesus Christ. Ye who are riveting the galling chain of oppression on your fellow-man, ye who wrest the widow's pittance, ye who lash the unfortunate slave to his daily toil, ye who urge the sickly victim of your avarice into the darksome mine or the murky deep, come learn a Savior's mercy, and let your heart melt within you.

3d. Let us turn our thoughts to the *humility* of

Jesus. While endowed with gifts from on high which he could have employed in advancing himself to regal dignity, see the Savior of men sitting with publicans and sinners, that he might break to them the "bread of life." Instead of mingling with the votaries of ambition, and the aspirants for worldly renown, behold him walking by the sea of Galilee to instruct the ignorant in the great salvation. Instead of enjoining a devotion attended with the splendor of equipage, or a worship in gilded temples, see him inculcating his peace-giving religion under the wide spread canopy of heaven. He could have dwelt in a princely dome, flattered by the great, his plentious board spread with all the dainties of an eastern clime, but view him going about doing good, and giving thanks to his Father for food of which he partook in the open air with the multitude seated on the ground. Let us remember his instruction, "that he who is greatest among you shall be your servant, and that he who exalteth himself shall be abased."

4th. Contemplate for a moment the *devotion* of Jesus. The hour of night when busy toil was hushed in silence, and wearied nature sought repose in the death-like stillness of sleep, bore evidences to his devotion to his God. View him withdrawing into the wilderness for supplication and sweet communion with the God of the whole earth. His devotion was *fervent* without enthusiasm, his prayer *importunate* without fanaticism, *ardent* without vehemence, *devout* without sadness; his piety was *constant* without formality, *pure* without studied gravity, and *sublime* without ostentation. Like our blessed Lord may we "enter into our closet," or retire from the bustling scenes of the day, and at eventide which is a season for calm contemplation and prayer, ask our heart if we cannot adore and reverence the "Father of our spirits."

5th. May we learn and practice the *forbearance* of Christ. "Like as a lamb was he led to the slaughter, yet he opened not his mouth."—When he was reviled, he reviled not again, when he was despitely entreated, he forebore to complain, he invoked the forgiveness for his very murderers. He taught us to pray for our enemies, to cherish the spirit of forgiveness, and if we have aught against our brother, to be reconciled. By beholding this heavenly virtue of Jesus we shall learn that the justice of the judge should be tempered with mildness, the austerity of the master should be softened by clemency, and the rigidity of parental discipline be modified by forbearance and mercy.

6th. In the sixth place Jesus practised *self denial*. See him viewing from an eminence the kingdoms of the earth, and the glory of them, yet refusing to accept the proffered immunities to be gained from their possession. See him riding on a despised beast of burden, when he might have glided in a golden car with menial attendants around him. Oh, are any thirsting for the glory of earth and the praise of men, does an inordinate desire for fame, dwell in the breast of any, does passion rage, do sinners entice thee to the noisy banquet, to sip the poisonous chalice where intemperance prowls at noonday, remember him who was undefiled, separate from sinners, and follow his example.

Such are a few of the virtues that shone so conspicuously in the blessed Immanuel; may Christians of every sect strive to imitate them, "looking unto Jesus the author and finisher of our faith," who is the chosen of God, "to reconcile all things to himself, whether they be things in heaven or things on the earth." B. B. H.

## THE CONTRAST.

With what tender and anxious solicitude, does the fond mother watch over her loved offspring? Is the number of her children small, her heart is full; is it large, it can be no more. Her ready hand is ever busy in satisfying their little wants; and her feeling heart ever engaged in the ame-

loration and instruction of their tender minds. When I was the mother of one child, greedily did I feel the responsibility that rested upon me, in the education of that child, greedily did I fear that I should fail of doing my duty, in bringing it up in "the nurture and admonition of the Lord," and thus incur great guilt on myself, and perhaps be instrumental in the everlasting death of my child.

When this little innocent cherub has crept into my lap and folded her tiny arms around my neck, and pressed her ruby lips to my cheek, and says, "Mother, I love you," how has my heart been pained at the expectation, that possibly, this dear object of my affection, who now reclined its head upon my bosom as a repose for all its griefs, and ever sought my arms as a sure refuge from all its little troubles, might in a future world, be forever torn from me, and consigned to remediless—interminable woe! I almost involuntarily directed my thoughts to the dreadful scene of a judgment in the future world, and painted in my imagination the awful picture of the gathering of all nations before the great judge, and the separation of the righteous from the wicked. I heard the heart-rending sentence "depart,"—I saw my own dear child, whose memory I had fondly and affectionately cherished in my bosom, departing with the multitude into the smoking pit—yawning to receive her, who, perhaps, had spent a life in the exercise of all the moral virtues, yet she lacked the "one thing needful." I beheld her groaning and writhing in all the agonies of a never-ending hell, ages of ages, *always dying, and never dead*, and yet a never-ending eternity still before her.

Alas! my heart sickened at the thought.—Could all the joys of Heaven afford me a moment's comfort? Could I drink of river's of pleasure, or bask in the sunshine of peace forever, with such a picture constantly before me? I felt that I would save the vilest miscreant upon the earth from such infinite sufferings, had I the power. And was I more *compassionate* than our ever-adorable Creator? Impossible! "Can a woman forget her sucking child, that she should not have compassion upon her own son? Yea, they may forget, yet will I not forget thee." I resolved prayerfully to study the scriptures, to see if these things were so—to see if I could reconcile the character of the Great Author of *all things*, who is infinite in all his perfections, and glorious in all his attributes with the endless misery of any of his creatures, whose destiny was fixed before they existed.

Alas! is the Father of the spirits of all flesh, infinite in wisdom, infinite in goodness, infinite in power—does He desire that all may be saved—has "He no pleasure in the death of the wicked, but that he turn from his ways and live"—and yet does he consign them to an endless hell, with no intention or expectation of their reformation? Ah how intricate! how incomprehensible! Surely if this is a *truth*, it is one of "the mysteries of godliness."

After patiently investigating the scriptures for many months, for the *truth* as it is in Jesus, the light of the sun of righteousness beamed upon my darkened understanding with the brightness of noon-day, and caused me to rejoice in the hope of a *world's salvation*, which *hope* hath been as an anchor to my soul, both sure and steadfast. With joy unspeakable did I read of the unsearchable riches of Christ. Surely it was to me like "blossoms in the desert, like pools in parched ground, and the shadow of a great rock in a weary land."

I no longer viewed the God of the universe—the Creator of all world's as the wrathful enemy of his frail and erring creatures. I believed and felt that one God had created all the children of men—that we had all *one Father*, consequently were all children of one family—that as *all* had died in Adam, so should *all* be made alive in Christ. That Christ "is the propitiation for the



sins of the whole world"—"that all shall be taught of God, and he that hath heard and learned of the Father shall come to him. And the Savior says, "he that cometh, shall in no wise be cast out." "I if I be lifted up from the earth will draw all men unto me." Impartialist.

## MESSENGER & UNIVERSALIST.

SATURDAY, JUNE 6, 1835.

### HUDSON RIVER ASSOCIATION.

A special session of the Hudson River Association will be held in the Orchard-st. Church on Wednesday and Thursday next, June 10th and 11th. The Council will open at 9 o'clock A. M. on Wednesday. Religious services will be held on Wednesday and Thursday evenings, at half past 7 o'clock, and perhaps on Thursday. Notice, however, for any day services will be given on Wednesday. Ministering brethren, and friends of the cause generally, are invited to attend.

### SOCIETY FOR PROMOTING UNIVERSALISM IN NEW-YORK.

Notices for the meeting of a Society under the above title have doubtless been observed in our columns for a time past. The Society was organized some months since. It consists of a President, Vice-President, Secretary, Assistant Secretary, Treasurer, and a Board of twelve Directors. Its leading object is to promote by all honorable means in its power, just views of our doctrine, in contradistinction to the many misrepresentations which are abroad on the subject. But the following Address, delivered at its first quarterly meeting on Thursday evening 28th ult. will best explain its general aim. P.

#### ADDRESS,

*Delivered before the Society for the promotion of Universalism in the city of N. Y. at its first Quarterly Meeting, held in the Orchard-st. Church, on the evening of May 28th, 1835.*

BY T. J. SAWYER.

#### RESPECTED FRIENDS AND AUDITORS:—

Some little time has elapsed since the organization of "the Society for the promotion of Universalism in the city of New York." Various considerations induce me at this its first Quarterly meeting, to call your attention to the object and the necessity of such a Society; and to impress upon you if possible the importance and duty of yielding it your hearty co-operation and support.

The object of the Society is comprehensively expressed in its name. It is to promote Universalism in this city.—We wish to diffuse our sentiments as generally as is in our power. We are anxious to see our religious opinions better understood, and more respected by our fellow-citizens. We sincerely believe them to be of God and to be "worthy of all acceptance." And it is among the deepest convictions of our own minds, that the great fundamental doctrines of our system of faith, need only to be known, in order to commend themselves to the unbiassed reason, and the best affections of mankind. We believe they possess the clearness of divine truth, and are accompanied by such a variety of satisfactory proofs that no candid mind, which will give them its attention, can effectually resist them.—The only assignable reason why Universalism is so generally neglected and contemned, is that it is as generally misunderstood. The public conceptions of this system are as gross as can easily be imagined. Much as Universalism is the subject of censure; oft repeated as are the attacks made upon it, there is no extravagance in the remark, that both among the clergy and laity there is a deep and settled ignorance of its doctrines and the grounds upon which they are predicated. The only alternative is that among the religious teachers of the present day, there is a very general disposition to misrepresent our opinions. The former judgment we hold it charitable to adopt. Individual cases there may be, where Universalism is wilfully misrepresented. Such cases we hope, however, are rare; but we are persuaded that the time is not far distant when ignorance shall be regarded as no sufficient excuse for gross and palpable misrepresentations of our faith.

If I am now listened to by any who are acquainted with Universalism only through the deceptive medium of common report, I shall probably be asked the question "What is Universalism?" If it is commonly misrepresented, what is the truth? I answer that the great ultimate doctrine

which distinguishes Universalism and gives name to the system, is this, that the whole human family shall eventually become holy and consequently happy through the goodness of God, manifested in Jesus Christ. In other words Universalism teaches that God is the common Father, and universal Benefactor and eternal Friend, of mankind. It also teaches that Jesus Christ, the Son of God is appointed of his Father, the Redeemer and Savior of all men.

The great difference existing between us and other Christians, is that we entertain higher views of the Divine benevolence than they, and believe without any limitation what is so frequently asserted by the inspired writers, that Jesus Christ is "the Savior of the world." Other points of difference there are indeed, but this is the prominent, and by far the most important one.

We believe and labor to inculcate the sublime and glorious truth that the time is coming, when erring and sinful man shall, by the grace of God, be saved from ignorance and transgression, and be restored universally to the love, obedience and enjoyment of God his heavenly Father. It is thus we predicate universal happiness on universal holiness. And it is here we behold one of the most common and injurious misrepresentations of our faith. It is usually said and generally thought, I suppose, that Universalism teaches that all are to be received into heaven just as they are—the saint and the sinner—the pious, praying man, and the profane and ungodly—all are to be made partakers of the divine glories and joys. Now the truth is the Universalist believes in no genuine happiness that does not spring from and is not associated with virtuous and holy affections; and he knows of no greater salvation than salvation from sin and its consequent miseries. This is the salvation which Jesus brings us and which is destined we believe for the whole family of man.

Universalists are not Atheists, nor Deists, nor Infidels of any name, as they are sometimes slanderously accused. We believe in God, in Jesus Christ, in the inspiration of the Holy Scriptures, in the resurrection of the dead, and in life and immortality beyond the grave. In other words, we believe in "one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time." We believe what the Scriptures uniformly teach, that Christ "tasted death for every man," and that "he shall see of the travail of his soul and be satisfied,"—that the object of his mission was, "to seek and to save that which was lost," and that the universe shall eventually behold a more glorious fulfillment of the words once uttered upon the cross of Calvary, "It is finished." Then "every knee shall bow, of things in heaven and things on the earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father."

These and kindred doctrines constitute the system of faith which we designate Universalism. It is the system which we understand to be taught in the oracles of Divine Truth. It is this system which we wish to promote; and for the diffusion of which this society has been organized.

I will endeavor to point out two or three beneficial consequences which we hope and feel assured will result from the promotion of Universalism.

1. In promoting Universalism we expect to promote better views of God and of the divine government. It is at this point that Universalists are separated from their religious friends. Here you behold the first division and the most important one that takes place between the believers in Revelation. We all agree that there is one and but one God, that he made the world and placed man upon it. But the question arises "What is his character?" Now although there is a strict agreement in words, yet it will be found upon even a slight examination that there exists an almost immeasurable distance between the real sentiments of the two parties. One allows indeed that God is infinitely wise and good as well as powerful, and yet contends that the endless misery of a part of his intelligent and accountable creatures was clearly contemplated when Jehovah saw fit to call them into being. And still we are told that God is "good to all and his tender mercies are over all his works." Nay we are told that even this display of his tremendous power in the endless damnation of his creatures is a manifestation of his goodness. Call it by what name you please, surround it by every circumstance that could give to an action eclat, and it is nevertheless absolutely impossible to screen the character of Jehovah from the serious charge of premeditated cruelty. Admit the doctrine of endless misery in any of its forms, and under any of its conditions

and limitations, and no human intellect can conceive how God is universally and infinitely good, nor can it free the Divine character from the stain of partiality and revenge!

Universalists on the other hand, recognize in the Deity a combination of all possible excellencies,—goodness untainted with evil, love without hatred, and justice without cruelty. They believe that all evil will be overruled in the government of God directly or indirectly to be productive of ultimate happiness; and that even punishment, in its severest forms, is infinitely removed from revenge, and designed as inspiration assures us to reform the offender and eventually, through the grace of God, to make him a partaker of the divine holiness.

The differences between the Limitarian and Universalist here are important and irreconcilable. The Limitarian is required to believe that it consists with divine goodness to create intelligent beings either with the settled purpose that they should, or at least, with an infallible foreknowledge that they would, be rendered endlessly wretched. The Universalist is shocked at such a representation of the Father of mercies and the God of love. He believes that God could not consistently with his own benevolent nature create a single being but to confer upon it ultimate happiness. In this blessed faith, he conceives that both Revelation and Providence clearly and unequivocally sustain him. And he cherishes this truth as the dearest that it is possible for him to possess.

This Society hopes to be instrumental in promoting such exalted views of God. It hopes to wean some at least from the false and dangerous sentiment that God is a vindictive and partial Being, and to make them realize that he is indeed their best friend and the most worthy of their reverence and love.

2. By promoting Universalism we expect to promote the best interests of morality and godliness. I am aware that ignorance or malignity has represented Universalism as the high way to vice and crime,—as the wide gate and broad way to every species of iniquity. Those however who thus represent this system of truth "know not what they speak, nor whereof they affirm."

The sum of morality consists in loving God with all the heart and our fellow men as ourselves. Now it is obvious that he who believes God to be infinitely good and lovely is quite as likely to love him as one who looks upon him as a partial and vindictive being, whom he fears with a more than earthly fear. And that we shall love our fellow men as highly, if we believe them beloved of God, and the subjects of his grace, as though we regarded them the objects of his wrath and curse forever, is so clear that illustrations are unnecessary. The diffusion of Universalism will promote the cause of morality and godliness,—first by holding up a perfect character for our imitation and urging us to "be perfect even as our Father in heaven is perfect." We shall love even our enemies because God loves his. But let the Limitarian view of God be prevalent and man is no longer incited by divine example to the practice of such exalted virtue. God, according to that view does not, or will not, love his enemies, and man must not be expected to be better than his God. Universalism will in the second place promote morality by holding out proper and adequate rewards and punishments to moral action. This naturally grows out of our views of the divine character. God is infinitely just. While, therefore, those who love his law meet with a great reward and are made partakers of great peace, "there is no peace to the wicked." They are miserable and wretched in their greatest successes, and learn from sad experience, that there is "a God who judgeth in the earth." Now one of the most prominent defects of the Limitarian system is to be found in its want of restraining moral power. True, it threatens a most awful punishment to "the finally impenitent;"—a punishment so awful indeed that its justice cannot be seen, and it is with extreme difficulty one is brought to feel that it will certainly be inflicted. But granting it is true, still there are a thousand chances for escape. It is to be inflicted only on "the finally impenitent."

"For while the lamp holds out to burn  
The vilest sinner may return."

It is this flattering unction that is so often laid upon the sinner's conscience, and which if it does not lead him on to new acts of transgression destroys with the delusive hope of eventual impunity, every attempt to reform him.

Universalism tears away this false and fatal security. It sounds in the sinners ears the eternal truth that "the judge of all the earth will do right," and that he "will by no



means clear the guilty." It tells him it is madness to hope for peace in transgression, and that he may as well expect to escape the shaft of death as the righteous judgement of a holy God.

3. In promoting Universalism, we expect to promote human happiness. Men will naturally become happier as they become more virtuous and godly. But beyond this there is an infinite source of hope and comfort to be found in the system of faith called Universalism which no other faith on earth can afford. Our views of God and his government are all consolatory and cheering. In the storms and tempests of this world we feel a security under the guardianship of God. Like the sailor-boy we do not tremble nor fear though all is dark and boisterous around us. We know that our Father is at the helm; and that thought at once hushes every apprehension. This confidence no calamities can shake. We are fixed on the rock of ages.—The waves of eternity may beat around it, but it cannot be moved. And we are enabled to say with the pious Psalmist "though I walk through the valley of the shadow of death I will fear no evil, for thou art with me: thy rod and thy staff they comfort me."

The Universalist follows his friends to the grave, and there he sheds his tears of affection and regret; but they are not the bitter tears of hopeless grief. There is one thought that goes with him continually, "Let God's will be done. Though we meet no more on earth, we shall meet in heaven!" O glorious prospect,—transporting thought!

Turn with me my friends to this house of mourning. We see here an aged pair in the weeds of woe. They have just followed their only, and their erring boy to an untimely grave to which vice has brought him. You see their tears and their almost speechless grief. But what is it that gives this poignancy to their affliction? They have lost their son, their only son, we are told. They have lost their stay, and the staff of their declining years. True; but should not the religion they possess teach them to be resigned to the will of God, and to trust themselves to his fatherly care? Ah! they fear that their child has been removed only to be cast into the depths of the bottomless abyss. They fear he has gone to an eternal hell! It is this thought that crushes their hearts. It is this that dries up every fountain of comfort and bids defiance to the power of even christian consolation. The joys of earth and even the prospect of peace in heaven flies at this dreadful thought!

We expect my friends to soothe and rejoice many a pious heart. We expect to fill many a soul with christian hope, and through the grace of God, to enable many to say in truth, "Although the fig tree shall not blossom neither shall fruit be in the vine; the labor of the olive shall fail and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

Such my friends are some of the benefits which we hope to confer on those within the narrow sphere of our influence. We deem these objects worthy of our attention and efforts. And we think they are of such magnitude as to demand the co-operation of every Universalist.

We believe Universalism to be the truth of God,—to be honorable to God,—and to tend directly to the advancement of human virtue and happiness. It surely deserves then our exertions to diffuse it throughout the world.

But while it is the duty of every Universalist to promote to the extent of his power a system of faith, which he believes and in which he is happy, there are peculiar reasons for Universalists in this city to be uncommonly active and efficient.

The first of these reasons is that Universalism is here far behind what it is in other places in our country. There are at the present time in the United States 500 or 600,000 Universalists; or about 1 to every 26 of the whole population. In the Northern states the proportion is of course much greater than in the South. In the city of New-York according to the best calculation I am able to make there is not more than 1 to every 100 of our population. I believe it to be in our power in five years to change the whole aspect of affairs here and to make Universalism as prevalent as in any part of the country.

Another circumstance which renders great exertions on our part necessary is the local condition and general importance of New-York. This is the great emporium of America, the centre of business and of active enterprise. This circumstance gives it an importance which neither its

population nor wealth can justify. It exerts an influence over the whole country, in almost every point of light. It tends in a greater or less degree to give tone and direction to every part of the land.

In a religious point of view N. Y. holds a very prominent rank. Here are congregated all the great National and American Societies. Is a new Society to be established New York must be its head quarters. Is a new religious measure to be put in operation the first impulse must be given or felt in New York.

The religious policy of the city is perhaps not remarkable but yet nearly complete. Here are domestic missionaries, and visitors, and tract distributors actively and systematically engaged in the cause of Limitarianism. In opposition to this strong current we have hitherto put forth no direct efforts and raised no barriers. It is now time to awake more fully to a sense of our responsibilities and duties.—Heretofore for years past we have been in a condition to do little for the advancement of our glorious cause. But our circumstances have now, thank God, materially changed. Our numbers are increased and our hearts encouraged. Let our hands be equally strengthened in the good work before us.

Let every Universalist in New York do his duty faithfully; and let him look to the Almighty Father for his approbation and blessing. Amen.

#### MINUTES

*Of the proceedings of the Fourth Annual Session of the Pennsylvania Convention of Universalists.*

The Pennsylvania Convention of Universalists met pursuant to adjournment, in Pottsville, Schuylkill county, on Wednesday the 13th of May, and organized the council by appointing **ANDREW Y. MOORE, Moderator,** **Samuel Longenecker, Clerk.**

1. The minutes of the proceedings of the last session of the Convention were read by the Standing Clerk, and approved.

2. Brs. Jacob Myers, John Manderbach, and Strange N. Palmer, were appointed a Committee to receive requests for Letters of Fellowship.

3. Resolved, That a delegation of four clergyman and six laymen be appointed to represent this Convention in the General Convention, to be holden in Hartford, Conn. the ensuing Autumn.

4. Resolved, That the following be the delegation: **Ministers,** Nathaniel Stacy, of Warren county, Jacob Myers, of Lancaster county, and Savillion W. Fuller and Abel C. Thomas, of Philadelphia. **Laymen,** Elijah Dallet, William Taylor, and George H. McCully, of Philadelphia; Jacob Grosh, of Marietta; G. D. B. Keim, of Reading; and Joseph Kingsberry, of Sheshequin.

5. Resolved, That said delegation have power to fill any vacancy that may occur therein.

6. Voted, that Jacob Grosh of Marietta, Joseph Kingsberry of Sheshequin, and Abel C. Thomas, be continued as the Committee of General Correspondence for the ensuing year.

7. The Committee on Fellowship reported in favor of granting letters to Brs. William West and John H. Gihon of Philadelphia. Whereupon said report was adopted, and Letters of Fellowship were granted accordingly.

8. Voted, that when we adjourn we adjourn to meet in the town of Chesnut-hill, Philadelphia co. on the third Saturday in May, 1836.

9. Resolved, That the Standing Clerk be directed to prepare a statistical account of the progress, present condition and prospects of our cause in Pennsylvania, and communicate the same to the General Convention at the ensuing session thereof.

10. Voted, that Br. Abel C. Thomas be appointed to prepare the minutes for publication in the "Messenger and Universalist," accompanied by the usual Circular.

11. After uniting in a hymn of praise to the Father of Mercies, the council adjourned.

**ANDREW Y. MOORE, Moderator.**

**Samuel Longenecker, Clerk.**

#### ORDER OF PUBLIC SERVICES.

**Tuesday evening**—Prayer, Br. Jacob Myers; Sermon, Br. A. C. Thomas, Psalm xxxiv, 19—Many are the afflictions of the righteous; but the Lord delivereth him out of them all.

**Wednesday Morning**—Prayer, Br. A. C. Thomas; Sermon, Br. John H. Gihon. Acts xvi, 30—What must I do to be saved?

**Wednesday Evening**—Prayer, Br. J. H. Gihon; Sermon, Br. J. Myers, 2 Cor. v, 10—For we must all appear before the judgment seat of Christ; etc.

**Thursday Morning**—Prayer, Br. J. Myers; Sermon, Br. Samuel Longenecker. Acts xxviii, 22—Doch wollen wir von dir hoeren, was du haltest. Denn von dieser secte ist uns kund, dass ihr wind an allen enden widers prochen.

**Thursday Evening**—Prayer, Br. J. H. Gihon; Sermon, Br. A. C. Thomas. 2 Cor. xiii, 5—Examine yourselves whether ye be in the faith; prove your own selves.

(Circular Letter next week.)

#### MINUTES

*Of the Union Association of Universalists.*

The Union Association of Universalists met according to adjournment in Reamstown, Lancaster county, Pa. on the 16th ult. and organized the council by appointing,

**PHILIP BUSHONG, (Layman) Moderator,** and **JOHN H. GIHON, (Minister) Clerk.**

1. The minutes of the last Session were read and approved.

2. The hearts of the brethren were gladdened in listening to relations of the goings forth of Divine Truth in our favored land.

3. Whereas, Br. G. Xav. Waganer, of Reading, has published a German pamphlet of 40 pages entitled, "Das Alpha und Omega (der anfang und das ende) der H. Schrift des alten und neuen Testaments, in Fragen und Antworten;" and whereas said work was examined in MSS. by a committee appointed at our last session, and approved by the Council—Therefore,

**Resolved,** That said pamphlet be recommended to the patronage of the Universalist community.

4. Whereas, the benefits resulting from a properly established Itineracy, in regions which at present cannot readily sustain the stated ministry of the blessed Gospel, are in our judgment worthy of due consideration—Therefore,

**Resolved,** That a Committee of five be appointed, whose duty it shall be to institute the requisite examination of this subject, and make report at our next session.

5. Whereupon, Dr. Richard Ream, of Reamstown; Strange N. Palmer, Esq. of Pottsville; Nicholas Ulrich, of Cumberland county; Charles McWilliams, of Harrisburg; and Isaac Sell, of Womelsdorf, were appointed the said Committee.

6. **Resolved,** That the following be the delegation to represent this Association in the next session of the Pennsylvania Convention, namely: **Ministers,** Jacob Myers and Samuel Longenecker; **Laymen,** G. D. B. Keim, of Reading; George Vonnieda, of Womelsdorf, William Musser, of Reamstown, and John Mauk of Marietta.

7. **Resolved,** That when we adjourn, we adjourn to meet in Womelsdorf, Berks county, on the last Saturday and following Sunday in May, 1836.

8. Appointed Br. Jacob Myers to prepare the Minutes for publication and accompany the same with a Circular Letter.

9. After uniting in a Hymn of thanksgiving to the Father of Mercies, the Council adjourned.

**PHILIP BUSHONG, Moderator,**

**JOHN H. GIHON, Clerk.**

#### ORDER OF PUBLIC SERVICES.

**Saturday Evening**—Prayer, by Br. J. Myers; Sermon by Br. J. H. Gihon, John v, 28, 29.

**Sunday Morning**—Prayer by J. Myers; Sermon, (in German,) by Br. Samuel Longenecker, Luke xvi, 19—31.

**Afternoon**—Prayer, by J. H. Gihon; 1st Sermon by Br. A. C. Thomas, Ephesians iv, 4; 2d Sermon, (German,) by J. Myers, Romans viii, 1.

**Evening**—Prayer, S. Longenecker; Sermon by A. C. Thomas, Isaiah liii, 6.

**Monday Morning**—Prayer, A. C. Thomas; Sermon (German) by S. Longenecker, Matt. v, 20.

(Circular Letter next week.)

#### NEW-YORK STATE CONVENTION.

The Universalist Convention of the state of New-York held its annual session at Cooperstown Otsego co. on Wednesday and Thursday the 27th and 28th of May. The Hon. Mr. Berry of Homer was chosen Moderator; and Br. I. D. Williamson and C. F. Le Fevre, clerks. There were twenty three ministering Brethren present, and a number of lay delegates. During the session there were seven discourses delivered, and the services of the sanctuary were attended to overflowing. The weather was propitious and every thing conspired to render the Convention one of



the most delightful I have ever had the pleasure of attending. Two resolutions were unanimously adopted, the first being a recommendation to lay aside the useless custom of wearing mourning apparel at the decease of relatives, and the other a recommendation to abstain from the use of all intoxicating spirits, except when medicinally administered. The Convention stands adjourned to meet next year at the village of Auburn.

C. F. L. F.

**CLINTON LIBERAL INSTITUTE.**

\* This Institution, located at Clinton, Oneida co. N. Y. commenced its summer Term on the 27th ult. under favorable auspices. It still needs, however, the countenance and support of the liberal portion of community, and we certainly hope it will receive it. The state of New-York alone is abundantly able to sustain it liberally, both by donations and students. The Universalist denomination itself can do it, if indeed there is not too many "Resolutes" among them. Let every parent who is desirous of educating his children free from the blighting influences of sectarianism so common in other Institutions for higher education, and who is in a situation that he can possibly do it, remember the Clinton Institute substantially.

\* See Br. L. C. Brown's *Dream*, published week before last.

**NORWICH UNIVERSITY.**

By an article in a late number of the Universalist Watchman we learn that this Institution is now in a flourishing condition under the superintendence of Capt. Alden Partridge. It is located at Norwich, Vermont, and is devoted exclusively to literary instruction; all sectarianism, we believe, by the terms of its character, being excluded. We trust that the friends of liberal christianity in that section will see that it continues to flourish.

**BR. M. H. SMITH.**

The religious community has been somewhat excited for a week or two past, in consequence of the reported renunciation of Universalism, by Br. Smith, of Hartford. Although Br. S. did with the "mouth" make confession to that effect, the result proves that it was not with the "understanding." The last Anchor gives us the particulars on the subject.—Br. S. had for some weeks been in a very indifferent state of health, and for two or three days from the evening of the 17th was laboring under mental alienation, in which state he made all the renunciation that has taken place.—His reason is now happily restored, and he has authorized Br. Williams of the Anchor to say, that his faith in the impartial grace of God is still unwavering, whatever may have been his declarations during the period of his affliction. His health is so far recovered that he preached in his Church last Sabbath evening to an overflowing congregation. We are informed that numbers could not get into the house.—May he speedily recover his health entirely, and be enabled to go on his way rejoicing.

P.

**LETTER TO MR. BEEBEE.**

We have just published at this office, in pamphlet form, the Letter from Mr. Ely, to Mr. Beebee, inserted in No. 30, and 31, of the Messenger. Price \$2, per 100.

Our friend, R. N. of Hightstown, can have his supply forthwith. He had better send by some individual, who will call and take charge of the bundle.

It may not be out of place for us to state here that our columns are open to any respectful reply from Mr. Beebee.

\*\*\* We owe an apology to our esteemed friend in Washington, Dutchess Co. We designed sending the package by the gentleman who was the bearer of the line, and left it at the place where his goods were packed, a few hours before his time of leaving. He had settled his business, however, there, and unfortunately for us did not call again.—We will avail ourselves of the first opportunity of forwarding it.

Br. Rayner will accept our thanks for a copy of his "Six Lectures on Revivals of Religion." The subject is an important one and we doubt not has received justice. We shall embrace the first opportunity to peruse the work and again call the attention of our readers to it.

S.

**DIVINE JUSTICE.**

Christian reader—let us have your attention for a moment. Have you ever heard it intimated that Universalists, by their reasoning, do away the idea of God's justice? If so, let us read together.

You will, perhaps, recollect a quotation like this in the scriptures, "Shall mortal man be more just than God?" It is found in Job, iv, 17.—The answer is implied in the question. No man can be more just than God. To this we both agree. Now what is the nature of justice?—Ans. It requires the full and impartial performance of duty, and the discharge of all reasonable obligations. To this we shall also both agree. What does justice require of men? Ans. It requires them to do all their duty to each other;—to discharge their obligations with fidelity, and to respect each other's rights, feelings and happiness. It requires of parents that they do not cause their children to suffer by their neglect; that if their children do wrong, it is still their duty to provide for them so long as they are dependant; and that nothing in conduct or disposition, can authorize parents to withdraw their affections from their children, or become indifferent to their welfare. Is there any thing like sophistry here? If so, we cannot see it.

We proceed then. It must be allowed that any chastisements which justice requires at the hands of parents, arise from the obligation of parents to seek the welfare of their children. Now apply this reasoning to the Deity. Is he not a parent? You know the answer. "Our Father who art in heaven." This is enough.—Must not his justice be that of a parent? Will it not require a parent's duties? Will he not provide for the happiness of his children? Will they ever suffer by his neglect, so long as they are dependant—and will they ever be otherwise than dependant? Will any thing in the conduct of his children lead our Heavenly Father to be indifferent to their welfare? And will not all his chastisements upon them be inflicted for their ultimate good?

Now do not, we beseech you, evade these last questions. Answer them to your conscience, and in presence of him who looketh on the heart. Do not call this "earnal reasoning," for it may be in agreement with that wisdom which is from above. You have seen in what justice consists, as applied to men, and now let the question come upon you in all its force, "Shall mortal man be more just than God?" What is your decision? If it is as it should be, you have reasoned yourself into Universalism.

Star and Universalist.

**THE LOVE OF GOD.**

What thanks are due to our heavenly Father for the manifestations of his tender love—for the assurance that it is universal—exhaustless and unbounded. That change and uncertainty are strangers to his throne—that his arm will never be shortened, that he cannot save, or his ear heavy that he cannot hear. Salvation will belong to him till the ages of eternity shall cease to roll. Unbounded confidence in the God of our salvation, will smooth the bed of pain and remove the thorn from the pillow of the dying; we can stand with confidence upon the borders of this world, and without shrinking, leap into the ocean of eternity; for well do we know we have an interest in the Redeemer—we are the purchased possession of Emmanuel's sufferings! Tell us if you please, ye messengers of wrath—that we are sinners, it is a fact; tell us we are a LOST and FALLEN RACE, but say not death eternal awaits us—tell us not we are to welter eternally in the flames of hell, for we will not believe you—is not Jesus Christ the Savior, the compassionate Redeemer of sinners? Did he not come to seek and to save that which was lost? And shall he seek in vain? shall he not find? Will he not see of the travail of his soul and be satisfied? Here is no deception—the immutable word of Jehovah will stand forever—the pages of inspiration proclaim the universality of his love—the restitution of all things is written as with the pencil of Heaven upon

every leaf of that precious Book, and tears shall assuredly be wiped by the soft hand of compassion from off every face.

Telescope.

**REIGN OF GRACE OVER SIN.**

The apostle tells us, in Rom. v. 20, 21—"Moreover, the law entered that the offence might abound; that where sin abounded, grace did much more abound; That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." How far does sin reign? Ans. Unto death. Over whom? All men. This will not be denied. Then just so far does grace reign—yea, it superabounds sin. "Where sin abounded, grace did much more abound." Who then shall set limits to the reign of divine grace, and say, "thus far—but no farther?" Answer, ye who limit the Holy one of Israel!

N. H. Universalist.

**SCRIPTURE ILLUSTRATION.**

*Hanging a Millstone Round the Neck.*— "Better for him that a millstone were hanged about his neck." It was a favorite punishment in ancient times, to tie a large stone around the neck of a criminal, and then to cast him into the sea of deep waters. Thus Appa-Murte, a man of rank, was destroyed in this way, for changing his religion, Budbism, for Hindooism. The punishment is called salaparuchy. The millstones in the east, are not more than twenty inches in diameter, and three inches thick, so that there would not be that difficulty which some have supposed, in thus despatching criminals. It is common, when a person is much oppressed, to say, "I had rather have a stone tied about my neck, and be thrown into the sea, than thus suffer." A wife says to her husband, "Rather than be beat thus, tie a stone round my neck, and throw me into the tank."

Roberts' Oriental Illustrations of the Scriptures.

**FAMILY MAGAZINE.**

Part I, Vol. III, of the Family Magazine, for June 1835, is just issued by Mr. Redfield, 33 Ann-st. Publication Office 162 Nassau-st. It is neat and interesting.

**Married.**

In New York, on Monday evening May 23th by his Honor the Mayor, Mr. WILLIAM HARRISON and Miss EMLINE WELCH.

In New York on the evening of the 1st inst. by the Rev. T. J. Sawyer, Mr. JONATHAN O. WEST, and Miss MARGARET WATSON; also, Mr. SEWEL PARKER and Miss LAURA E. WEST.

On the 24th ult. by the same, Mr. EASTY BACK, of Windsor, Vt. and Miss MARIA T. ROBERTS, of Berlin Ct.

**Religious Notices.**

Br. Sawyer, will preach in Southold, L. I. on Sunday, June 21st, and at Southampton, on Monday evening, 22d, and at Sag Harbor, on Tuesday evening, 23d. He will be at Southold as early as possible in the week previous, and the friends can make such arrangements as may be most convenient, for services on Thursday, Friday, and Saturday evenings, (18th, 19th, and 20th,) and on Wednesday and Thursday evening, 24th and 25th inst.

Br. Bulkeley proposes the following, as his arrangement, for the ensuing season, commencing with the month of June.

1st Sunday in each month, at Annsville and Peekskill, as heretofore.

2d Sunday—at Flax Hill, Saturday evening previous; at Norwalk, Sunday morning, at Saugatuck, in the afternoon, and at New-Canaan, in the evening.

3d Sunday—at Croton and Sing Sing, as heretofore.

4th Sunday—at Marlboro', Saturday evening previous; at Milton, on Sunday, and at New-Windsor, Monday evening following.

Br. N. Dodge, will preach at New Windsor, Orange co. N. Y. the last Sabbath in June, (28th); July 4, at Milton; 1st Sabbath in July, at Milton; 2d Sabbath in July, at Poughkeepsie; 3d Sabbath in July at Peekskill; 4th Sabbath in July, at Croton forenoon and afternoon, and at Sing-Sing in the evening of the same day.

Br. L. C. Marvin, will preach regularly at New York every Sabbath.



**TRUTH AND FALSEHOOD.**

BY R. H. WILDE.

There is a tuneful river,  
In Erin's Isle—  
Where the sunbeams quiver  
In silvery smile;  
Where the leaves that fall  
'Neath the Autumn sky,  
Grow gem-like all,  
And never die;  
And such is the stream, by Truth enlightened,  
That leaves the breast by Wisdom brightened,  
Where even the joys that the storms dis sever,  
Are turned to gems that flow for ever.

There is a darkling tide  
In the Indian clime,  
By whose herbless side  
There is a sulphury slime—  
To the flower that it touches,  
A scorching wave—  
To the bird that approaches,  
A weltering grave:—  
And such are the waters of bitterness rising  
In the desert bosom of dark Disguising;  
And the birds of Joy, and the flowers of Feeling,  
Must perish, wherever that wave is stealing,  
Southern Lit. Messenger.

Original.

**THE THINGS OF EARTH.**

It is strange that in the search for happiness men are not willing to profit by the experience of those who have gone before them, and to be warned by the disappointments and failures which have attended them in their exertions to gain the prize. In every thing save this they readily avail themselves of the knowledge and experience of the thousands who have preceded them in like pursuits. but in the search for happiness, they give no attention to the mistakes of others; take no measures to avoid the rocks upon which these have made shipwreck of their hopes, but press on in the doubtful and dangerous march determined to try and see for themselves. They do press on, and though beacons blaze up at every step to acquaint them with their danger, yet they heed them not. Though repeatedly told that the cup is bitter, they are resolved to taste, and too late they find it is even so.

Though men have been again and again assured by the highest authority—by him who spake with knowledge, that the moth and the rust will corrupt and destroy the treasures of earth, yet how many notwithstanding this assurance; notwithstanding it has been confirmed by all human experience—how many still place their hopes, their happiness, their all for the present and future, upon the possessions of this world, and count upon their enjoyment as if they were to last forever. Lands are purchased, palaces are piled high in grandeur, gold and silver and precious stones are gathered, and to the soul it is said, as in the parable, "Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry."—There are not a few who daily reason with themselves after this manner, forgetful of the serious truth that upon the face of every thing below there is written, "passing away." There are not a few who thus promise themselves long life, a long possession of these things, careless of the fact that they know not what a day, what an hour may bring forth. We would by no means say aught against the enjoyment of life, or of blessings which God had bestowed upon us,—no, far from this, it was meant by God that we should appreciate the beautiful and glorious world in which he has placed us; it was intended that we should enjoy the gifts which he has scattered so richly along the pathway of our existence; but it was intended that these should be rationally enjoyed; that they should fill up the space; for which they were designed, and not be forced beyond their proper sphere to the exclusion of other objects.

We say then let the temporal favors of God be rightly appreciated; let the things of earth occupy their proper place in our consideration, but let no one count upon them as if they were

to last forever. Let no one think that when he shall have acquired these he will have all the means of happiness, for he that builds the temple of hope upon these will soon have the mortification of seeing it crumbling to earth. The moth and the rust will corrupt, and at last destroy, and his own bitter experience will convince him that he cannot lean with confidence upon any thing of this world. We say then to every one,

"Trust not to earth, there's nothing here,  
However loved, however fair,  
But on its features still must wear  
The impress of mortality."

Then cling no more so fondly on  
The flowers that earth hath round thee strown,  
They'll do awhile to sport upon,  
But not to love so fervently." T. B. T.  
Lowell, Mass.

**IT IS ALL FOR THE BEST.**

I once knew a good old woman, who is now numbered with the dead; (peace to her ashes,) with whom the above caption was a sort of byword. If any accident transpired, as soon as the intelligence reached her ears, she would exclaim, "T is all for the best." Her friends were not unfrequently very much provoked at her resignation in times of calamity. If the children in the family, for she lived with her son, who was blessed with his quiver full of dear little souls, happened to receive an injury, and came to her for sympathy, the sympathy was invariably communicated in these words—"T is all for the best."

Accustomed, as I had been, to regard every thing which caused pain as an evil, I could not see the propriety of the lady's language. But when the light of truth divine dawned upon my understanding, and I read in that best of all books, that "though no affliction was for the present joyous, but grievous, yet, nevertheless, it yieldeth to them who are exercised thereby the peaceable fruits of righteousness," then, I was enabled to "call partial evil, universal good," and exclaim in the midst of an accumulated load of wo and suffering, "T is all for the best."

The young folks would frequently say to aunt Hannah, for that was the name which the old lady bore, "you will not always be so reconciled. You can say so, when trouble comes on others, but when it comes on you, another song will be put into your mouth." "Well," the old lady would say in reply—"days will speak—time will decide." And she was correct. For she sang the same sentiment even to the very last of life. A shock of the palsy soon visited her, and deprived her of the use of one side of her frame. Still she exclaimed—"T is all for the best."

Immediately upon this, she was laid low upon the bed of pain, in consequence of a severe cold, occasioned by the door being left open, when the wind was east. "It is all for the best," she exclaimed.

Very soon her friends were made sensible that death had marked her for his victim, and that the time of her departure was at hand. They inquired if she was sensible of her condition, to which she immediately replied, "I know I must die—but T is all for the best." The Doctor came—the parson soon followed, and they both conversed upon the subject of death. But to all their remarks, she made but one reply, and that was, "T is all for the best," and this was the very last sentence she uttered. Reader—endeavor to become so thoroughly acquainted with the character and government of God, that you can say under all the vicissitudes of life, "It is all for the best."

Universalist &amp; Repository.

**HAPPINESS.**

Almost every one thinks his neighbor happier than himself; and this is because he cannot see the snakes that gnaw his neighbor's heart. The only secret of happiness is comparison: when

you think your troubles more than any man's, look round, and you will see thousands in a worse condition than yourself. When you break your arm, be very glad your legs are whole;—when you break your leg, be very thankful it was not your neck; and when *Willie Wilson's* draft for \$200 comes back *protested*, be very thankful that it was not *Jamie Jammison's*, for \$400. Just view every thing as coming from the direction of a wise particular Providence, and my life for it, all the powers of earth will never be able to rob you of your confidence.

Grant Thorburn.

**ASSOCIATIONS IN NEW-YORK.**

The fourteen Universalist Associations in this State will be holden at the following times and places:—

Central, at Lebanon, on the first Wednesday and Thursday in June.

Niagara, at Gaines, on the first Wednesday and Thursday in June.

Mohawk River, at Russia, on the second Wednesday and Thursday in June.

Black River, at Mexico, on the third Wednesday and Thursday in June.

Sr. Lawrence, at Hopkinton, on the fourth Wednesday and Thursday in June.

Otsego, at Hartwick, on the fourth Wednesday and Thursday in June.

Allegany, at (place not yet fixed) on the fourth Wednesday and Thursday in June.

Genesee, at Covington, on the third Wednesday and Thursday in August.

Chautauque, at Lodi, Cattaraugus county, on the fourth Wednesday and Thursday in August.

Chenango, at South New-Berlin, on the last Wednesday and Thursday in August.

Steuben, at Dundee, on the first Wednesday and Thursday in September.

Hudson River, at Hudson, on the second Wednesday and Thursday in September.

Ontario, at Fairport, on the second Wednesday and Thursday in September.

Cayuga, at Onondaga Hill, or vicinity, on the last Wednesday and Thursday in September.

**Universalist Books.**

For sale, wholesale and retail, at No. 2 Chatham-Square, foot of Bowery, N. Y. & 132 Chesnut-st. Philadelphia.

Balfour's Examination of Stuart's Exegetical Essays—75cts. Balfour's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.

Balfour's Letter in Reply to Dr. Allen's Lecture against Universal Salvation—25 cts.

Balfour's Letter to Whitman in defence of so much of the First Inquiry as pertains to the term Gehenna—25 cts.

Ballou's Treatise on Atonement—an invaluable work, being an inquiry into the origin, nature and effects of sin, and the consequences of the Atonement—50 cts.

Ballou's Notes in illustration of the Parables—75 cts.

Ballou's XXVI Lectures on important doctrines—\$1.

Ballou's XXV Select Sermons on various subjects—\$1.

Ballou's XI Sermons delivered in Philadelphia—37 cts.

Also Ballou's IX Sermons, delivered in Philadelphia.

Ballou's Examination of the doctrine of future Punishment—50 cts.

Ancient History of Universalism, by H. Ballou 2d.—\$1.

Modern History of Universalism, by T. Whittemore—\$1.

T. Southwood Smith's Treatise on the Divine Government—a work I would not be without for five times the price—75 cts.

Notes and Illustrations of the Parables, by Thomas Whittemore—an admirable and very useful volume—75 cts.

Paige's Selections from Eminent Commentators, showing that the most eminent Partialist critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—\$1.

Life of John Murray—Whittemore's much improved edition 50 cts.—do. Marsh, Capen and Lyon's, 46 cts—also an edition at 37 cts.

Winchester's Dialogues on Universal Restoration—63 cts.

Streeter's News from Three Worlds—25 cts.

Universalist Expositor—critical and explanatory—3 volumes \$2, 50 each.

Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.

Eternal Hell Torments Overthrown—37 cts.

Pitt Morse's Review of Parker's Lectures against the doctrine of Universal Salvation.

David Pickering's Lectures in proof of Divine Revelation—a subject to which Christians do not sufficiently attend—75 cts.

Streeter's New Universalist Hymn Book—50 cts.

Discussion at Danvers between Whittemore and Braman—25 cts.

Reply to Hawes' Reasons for not embracing Universalism—13 cts.

Christian Messenger, Vols. 1, 2 and 3, bound—\$6, 50, together with a great variety of Pamphlets, Sermons, &c.